

fact all the details of a Sunday School managed by a competent superintendent were treated from the point of view of the moral and spiritual training of the child.

Such meetings help to build up a spiritual unity of all Christian denominations, and as this feeling grows and prospers we shall be more willing to wait patiently for God's good time when we shall all be one in Him.

St. Mark's, Clive.

Vicar: Rev. R. F. Geddes, M.A.

Our annual meeting was held on June 2nd. We should have liked to have seen it better attended. We were fortunate in having the Archdeacon with us, and the benefit of his encouragement and advice for the coming year. His remarks were very sound and very much to the point. He referred particularly to the good work done by Mr T. Cushing as secretary and treasurer. It was most arduous, though very necessary work, involving a great deal of self-sacrifice. On behalf of the parish the Vicar thanked Mr J. L. McLean, who came over regularly once a month to conduct evening service, and so allow the Vicar to go to Clive Grange; the wardens and vestry, particularly Mr T. Cushing, people's warden; Mrs Wigg and her helpers in the Sunday School; Mrs Ross, who has taken over the training of the choir, and Miss Prewett, our organist; Miss Vesta Cushing, for her unsparing devotion to the interior of the church; and Mrs Wigg, for her care of the vestments and altar linen.

The following officers were appointed for the present year:—People's warden, Mr T. Cushing; vestry, Messrs W. Cushing, Lawton, L. Gordon, C. Baker, G. F. Roach, Welpley and Ross; Synod representative, Mr L. Gordon; auditor, Mr C. Ellison.

A vote of thanks to the Archdeacon was moved by Mr Roach.

Ceremonies.

The Eucharistic Blessing is pronounced by the Celebrant, who turns himself towards the people as he pronounces it, and, usually, raises his right hand. If a bishop is "present" (that is, of course, not as a member of the congregation but among the officiating clergy) the bishop pronounces the blessing. "Without contradiction the less is blessed of the better." A similar rule prevails with regard to the Absolution in the Eucharistic office. The Ceremony of Blessing is perhaps the most ancient in the world and belongs to all great religions.

The Sixth rubric at the end of the

Communion office directs, "If any of the bread and wine remain unconsecrated, the curate shall have it to his own use; but if any remain of that which was consecrated, it shall not be carried out of the church, but the priest and such other of the communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same." The "curate" is, of course, the priest who has the cure of souls in the parish.

A sharp distinction is drawn between unconsecrated bread and wine and that which has been consecrated. In 1662, when this rubric was inserted, puritanism was rampant in the Church and priests were to be found who had so little sense of reverence, and so little belief in the Real Presence of our Lord in the Consecrated Gifts, that they deliberately consecrated more than was required and took home what remained after Communion, or even invited their friends to eat and drink it "in profane and common manner at the Lord's Table in the House of God." To prevent this sacrilege the priest is ordered to "reverently eat and drink the same" (calling upon communicants to assist him if necessary) before leaving the altar. Although the rubric is not aimed at the most ancient custom of reserving the Sacrament for sacred use (e.g., the communion of the sick) the strict observation of it makes reservation impossible. Many bishops, however, of the present day allow the setting apart of a certain portion to be carried to the sick either immediately after the service or within a reasonable time. Various restrictions are placed on this privilege in different dioceses. There is a strong movement in the Church for the restoration of the "Tabernacle" (a small cupboard over the altar) or the "Pyx" (a box hanging before the altar) in which the Reserved Sacrament may be kept, not merely for the purpose of communicating the sick, but in order that worshippers may be helped in their devotions by making them in the presence of the Blessed Sacrament. Anything that promotes devotion to our Blessed Lord, or strengthens our faith in His presence, is, for obvious reasons, to be encouraged, but it is difficult, if reservation in this way is allowed, to prevent the growth of practices such as the modern Roman rite of "Benediction," and the carrying of the Eucharist in procession. Although these would seem a natural corollary of reservation, yet their tendency is to overshadow the proper use of the "Blessed Sacrament" for the purpose of Communion, and to expose it to the risk of irreverence and sacrilege on the part of unbelievers. The question of reservation

and of the restrictions necessary with regard to it is receiving a great deal of discussion at the present time. In hospitals and in thickly populated slum parishes reservation seems an absolute necessity, if the sick and dying are to have the inestimable benefit of receiving the Sacrament of Christ's Body and Mood "to their great and endless comfort."

When a very large number of people are present, including some who intend to communicate and some who do not, it is extremely difficult for the celebrant to estimate the amount of bread and wine that it will be necessary to consecrate, and if any large quantity is left over after the Communion he must call in the assistance of other communicants. Communicants, especially those in the choir or in the front of the church, should always be ready to respond to the call of the celebrant if required.

When the consecrated species have been consumed the celebrant cleanses the Chalice and Paten by "making the ablutions" to ensure that nothing is left of the consecrated species. It is customary to sing a hymn or to say or sing the Nunc Dimittis before the priest leaves the altar. No one should leave the church till the celebrant and choir have returned to the vestry.

In these articles on Ceremonies which have been very irregular for lack of space, we have endeavored to explain all those about which our readers are likely to require information. We shall welcome questions on this or other subjects.

We propose in a succeeding issue to begin a series of articles on the use of music in Divine worship.

We take this opportunity of thanking several readers for letters of appreciation.

The "Failure" of Christianity.

We are constantly being told that Christianity is a failure. For example—because it has not made war impossible, because it has not abolished crime and brought about a moral millenium, because it has not solved social problems, abolished poverty and industrial warfare, dishonesty in business, and so on. Men like G. K. Chesterton and the new Bishop of Bloemfontein (Dr. Carey) besides other leaders of thought have tried recently to clarify our ideas on this subject.

Who are the people who charge Christianity with failure? Those whose ideas of Christianity are of the shallowest; those who have not really tried Christianity themselves; frequently they acknowledge themselves as outside Christianity, they